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*Man's Unconscious Spirit. The Psychoanalysis of Spiritism.* By WILFRID LAY. N. Y., Dodd, Mead, 1921. Pp. 337.

This is the fourth book of the author on psychoanalysis, and here his thesis is that psychological research is on the wrong track. Mediums refuse to be analyzed "because unconsciously aware of the unconscious deception that they innocently practise." All so-called messages are really from the medium's own unconscious storehouse of memory images. So far as science knows, spirit is nothing. "There is no such thing to be revealed as a force operating from without upon real things with anything more like human intelligence than the swelling of water before it becomes ice." There are no breaks in the universe. "There is a wild attempt to guess out what will please the hearer without any attempt whatever to gain true breadth of wisdom and reality of thought." "Attempts to gain the *imprimatur* of science for the unconscious utterings of second rate minds have resulted only in the impartial and broadminded observer being repelled," etc. Evil messages are the pitiful dejecta of the unconscious of certain individuals. Instead of trying to prove spirits, men should recognize that this effort is only infantile. "The wish for proof is the direct result of the fear of death."

From this point of view all the eleven chapters are written. They are on the stream of consciousness, emotions, psychoanalysis, the unconscious as an urge, mechanism, unconscious emotions and the will, belief before knowledge, knowledge above belief, man's unconscious spirit, scientific investigation, the present status. The author's main thesis is only what almost every really scientific psychologist has long held, and is substantially that set forth by the writer of this note thirty years ago in the early volumes of this *Journal*. There are a number of striking new illustrations in the book, and it is easy and attractive reading, but it contributes little that is new to those familiar with psychoanalysis.

*Getting What We Want.* By DAVID O. EDSON. N. Y., Harper, 1921. Pp. 287.

The twenty-one chapters of this book might have been written as syndicate press-articles, for the author's sprightly style suggests Frank Crane. The sub-title of the book is: How to apply psychoanalysis to your own problems; but there is no wearisome reiteration of familiar Freudian nomenclature, and no effort to bring the interesting cases outlined under the classical rubrics of the analysts. The author's theories are strongly tinged with anthropology, and the contrast between the dark and perhaps hook-nosed thinker and the blond blue-eyed doer is constantly in evidence. Indeed, these differences seem fundamental in the writer's diagnosis and therapy. There are four stages of human development; the archaic, dominated by hunger and love; the auto-erotic, which began with higher apes; the Narcissistic; and finally the social. Everybody wants to be great, but success in life largely depends upon determining the proportion of blond and brunet components in our make-up and regulating life accordingly. It is impossible to epitomize such a book. The analyst's work largely consists in seeing to it that men do not try to plow with a limousine or go on a picnic with a high-powered tractor. The man who inherited great wealth and came to the doctor to be cured of drowsiness is a typical case of the misfit in life of a psychic mechanism. In him every wish had been gratified except the wish to be great and to do something himself, and to this the routine of office life which he had to keep up gave no vent. He therefore took refuge in daydreams full of achievement, and in the summer vacation, when the archaic instinct of the old Vikings in him found expression in his yacht, he never complained of the drowsy feeling.